hammock at the birth of a child, lets himself be taken care of as the woman lying in and receives the visits of the neighbors. For the child is attributed only to its father, the part of the mother is likened to that of the soil which receives the seed. Soon after birth the suckling [393] gets a name from an animal or a plant. The name is changed however several times in the course of his life, whenever the bearer has accomplished some heroic deed in war hunting. Thus the same person takes five or six names one after the other. On reaching puberty the son forms his own family by taking a wife, one already determined for him in his youth or one he has earned by several years of service in the household of his father-in-law. When a woman's husband dies, his brother must marry her and the brother of the widow must take her daughter of marriageable age in marriage if there is no other available bridegroom. Certain degrees of relationship exclude marriage, for example between a paternal uncle and a niece. Currently a horrible custom is in vogue among the Mundrucus. * They club to death persons

> *The hopelessly degenerate Camés, Voturões, Dorins and Xocrens have the same custom of whom there were in 1826 only 972 individuals left in the Campos de Guara-puava (S. Paulo.) Fr. das Chagas Lima in Revista trimensal. IV. 1842. 53.

suffering from diseases considered to be incurable. Supposedly they do this out of pity. The children believe they are doing their parents a service if they cut short an existence which, without hunting, dancing or cajiri, can offer no more happiness. It may be that the name "Tamepuyas," heard in the Tapajôz as a tribal name (nickname?), refers to this. The name can be explained as "those who get rid of the old people" (Tamuya puyr). When a death occurs, the female relatives go into mourning by cutting off their long hair, by blackening their faces and by a prolonged period of loud lamentation. The body is buried inside the hut in a hammock. Then drinking fests are held in honor of the deceased and the more powerful he was the longer they last. The Mundrucu does not believe in immortality (according to a statement of the missionary A. Jesuino Gonsalvez.) The only trace of higher belief

4: Horton E-4 (no date) 1948

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until she reaches puberty, the prospective husband assumes the responsibility of providing food for her and her parents. A younger man may obtain a wife by giving several years' bride service in the household of the girl's parents. 584

Death and burial.—An "executioner"[1] was pointed out to Martius, whose duty it was to despatch the family ill and the senile. Attribution of this custom to the *Mundurucú* is said to be widespread among neighboring tribes. 888 934

When a death occurs, the maternal[2] relatives of the deceased cut their hair, blacken their faces, and conduct a prolonged wailing for the dead. The corpse, wrapped in a hammock, is placed upright with flexed knees in a cylindrical grave under the floor of the dwelling. Grave goods consist of ornaments and other small objects. Skeletons of men of high status are exhumed and burned after the flesh has decayed; the ashes are buried in jars. 764

When a warrior is killed on a distant battlefield, his head is taken back to the village and put on display with his ornaments, trumpet, and weapons. After a feast in honor of the deceased, the head is suspended from the neck of his mother, widow, or sister, and his fellow warriors pledge to avenge his death. During this ceremony the shaman is isolated in a special hut where he blows the sacred trumpet (*kadidé*). The ceremony is repeated at yearly intervals, terminating with the fourth performance, when the head is finally buried in the house of the deceased. 766

RELIGIOUS CEREMONIES

At the beginning of winter, the *Mundurucú* perform a ceremony which on alternate years invokes success in hunting and in fishing. The shaman, isolated in a special hut, propitiates the guardian spirits of game animals and fish. A ventriloquistic dialogue in which the voices of the animals are heard proceeding from the hut informs the people of the shaman's success in obtaining the favor of the spirits. Offerings are made to the skulls of animals and fish. The ceremony is directed by a feast leader who is both a prominent warrior and a good singer. Tocantins (1877) reports a similar annual ceremony to propitiate the spirits of maize and manioc. 796 956

Farabee (1917 a) describes a feast held at the first full moon in May to celebrate the first hunt following the birth of the April litters of peccaries. After a feast in which young peccaries are eaten, there is a dance in which the performers imitate a herd of peccaries. Children run among the dancers like young peccaries while the older people imitate the sound of peccaries feeding; a dancer representing an old boar protecting the herd wrestles with another dancer who plays the part of a jaguar. The boar succeeds in holding off the jaguar while the herd of peccaries escapes. 796 525 224

1 [Martius (source #2) says this was done by the children -- Analyst]

2 [Martius says female rather than maternal -- Analyst]

11: Murphy E-5 (1952-1953) 1958
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756 love that it is incumbent upon them to help the sick and to perform their obligations to the supernatural world.

756 428 562 One does not seek to become a shaman among the Munduruci, nor is shamanism the result of a serious illness or an extraordinary experience, as is true in many societies. The power is acquired only through inheritance from the father, and it is believed that all children of shamans are also shamans, although they may not practice the art in later life. For all practical purposes, however, only male children inherit shamanistic power. The female offspring of shamans are nominally classified as shamans also, and women evidently participated more fully in the practice until a relatively recent period, for Tocantins reports a number of women to have been accused of sorcery, knowledge of which is confined to shamans, in and about the year 1875.[1] Today, active status is limited to men; and the daughters of shamans are considered to be shamans in an academic sense only.

756 Munduruci informants were unable to explain the shaman's power beyond saying that it is within him and that he is born with it. It is not thought of in concrete terms, as a supernatural object lodged within his body, nor is the power thought to reside in supernaturals whom the shaman controls. The absence of any concept of control or of cooperation with certain spirits is rather unusual in this section of South America. Métraux, for example, reports the trait for the Tupinamba,[2] and Wagley has written of the use of familiar spirits among both the Tapirapé[3] and the Tenetehara.[4] In the regions to the south of the Munduruci, Oberg states that shamans are aided by spirits among the Kamayurá, Bacairí, and Nambicuara.[5] Investigation failed to indicate, however, that the Munduruci shaman was aided in any way by supernatural beings. He is in contact with the supernatural world and is capable of cooperating with it or defeating its intents, but he accomplishes this through direct use of the individual power contained within him and not through the intermediary of spirits. Also, all shamans have some form of contact with all supernatural beings; none has special relations with any particular supernatural.

● [888] Some shamans are thought to be more powerful than others. The most effective practitioners are usually the older men, for they are considered to have acquired experience and skill. However, the crucial determinant of a shaman's strength is the strength of his father, for the sons are believed to inherit the degree of power of the parent. Some older Munduruci men barely practiced, since their power was considered slight, whereas younger men were often highly regarded as shamans. Among the contemporary Munduruci, two or three shamans are looked upon as being in possession of great strength, and their services are in heavy demand. On one occasion, a man became violently ill shortly after midnight and needed immediate care. The village shaman was away, so it was necessary for one of the sick man's relatives to set out through the forest, which is feared at night, on the path to the next village. He directed its shaman to the aid of his sick rela-

[1] Tocantins, 1877, pp. 109–111.
[2] Métraux, 1948, p. 139.
[3] Wagley, 1943.
[4] Wagley and Galvão, 1949, pp. 166 ff.
[5] Oberg, 1953, pp. 46, 73, 100.